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# THE VEDIC MAGAZINE

AND

## GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Jihad—
Chamupati M. A.

The Man-God of the Bible—
Satyavrata Siddhantalankar

Full contents inside cover.

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1928

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# THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । ( मनु० ).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.


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## JIHAD*

( 1 )

*Jihad* is a term with which any man possessing even a cursory knowledge of Muhammadan literature must be familiar. As commonly accepted, its significance is holy war. It is derived from the root *Jahd*, meaning *to strive*. In the beginning when Muhammad possessed no political power, this term appears to have been used in the derivative sense to signify an earnest endeavour, as in Quran xxv 52 and xxix 6:—

* A chapter from the author's forthcoming book "An un-Holy War."

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So do not yield to the unbelievers and strive against them mightily with it ( Quran ). xxv 52.

Whoever strives ( or wages war ), strives ( or wages war ) for his own soul. xxix 6.

Tafsir-Jalalain, commenting on this latter verse, assigns two alternate connotations to the word *Jahid*, viz. ( 1 ) strives hard against his animal nature ( 2 ) wages war with the unbelievers. The former of these explanations is one adopted by Sufis, in whose mystic terminology restraint of self is called *Jihad-i akbar*.

( 2 )

With the passage of time Muhammad rose from a helpless victim of persecution and malicious ridicule to be the political and martial head of no contemptible following, the members of which were ready to lay down their lives fighting. It is beyond the scope of this treatise to trace the history of this process of the Prophet's transformation and to discuss the merits, moral and political, of the armed campaigns he launched against his opponents. Suffice it to say, he had to adopt a physically hostile attitude towards non-Muslims. *Jihad* was his weapon now as before, with this distinction, however, that to supplement, if not supplant, the persuasive force af homilies, physical weapons of warfare, such as arrows, missiles, javelins, swords, etc. were also now employed. The former weapon, viz. that of peaceful persuasion, was now reserved for use in respect of those pseudo-Muslims who were suspected to be unbelievers at heart, and for whom the term *Manafiq* ( hypocrite ) is used in the Quran. The verb *Jahid* used in the Quran at this juncture governs both 'non-believers' and 'hypocrites' as in verses lxvi. 9, ix. 73, where the following formula is repeated literally:—

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O prophet, wage war against the unbelievers and the hypocrites, and be hard against them ; and their abode is hell, and to misery do they go.

Commentators understand the war with unbelievers to be with sword, and with hypocrites by word of mouth. This contention of theirs is borne out by the actual differential treatment meted out by the Prophet to these two classes of people. Maulana Muhammad Ali, who would have the word 'war' used in every instance to signify only a persuasive effort in relation to both unbelievers and hypocrites, writes:—

Those who professed Islam were never fought against, even though their professions may have manifestly been insincere—as on this occasion and on the occasion of the battle of Uhud. ( Holy Quran. Footnote 1073 ).

Thus the word *Jihad* which had, in the beginning, been used to mean simply 'effort' came, with the change of circumstances, to convey a twofold significance, as a diplomatic distinction was now made between two sorts of enemies, against whom a holy war was enjoined to be carried on with weapons suited to the mettle of the variety of foe to be dealt with. The Apostle of God could put up with insincerity, but open hostility or candid difference in belief he was determined to crush. Among the unbelievers there might be some, who though not willing intellectually to own allegiance to the Quran, meant otherwise no harm to the Prophet and his party. The code of war, however, placed them, as it would to-day, in the enemy's camp, entitling them to treatment reserved for the opponent. This to us appears to be the only interpretation which, put on the warlike attitude evinced by the Quran towards all non-believers, may in part condone the otherwise gratuitously hostile mentality of the Prophet. Islam to the Prophet meant Arab nationality and non-Islam, those being days of war, either actual or potential enmity towards Arabia.

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( 3 )

Early successes in his fights against Meccan clans emboldened Muhammad to widen the scope of his apostolic aggression, so that he sent ominous embassies to the courts of neighbouring chiefs. Letters conveying the Prophet's message to non-Muslim chiefs have been preserved. They are novel documents in the history of religious evangelization. Missonaries of a revealed religion going out not to preach, but to convey a message, full of persuasive exhortations and what orthodox translators themselves see in them, portentous threats! And if slighted in response to their ( in the eyes of the enemy ) insolent mission and what the addressees appear to have regarded as the tone of curt discour-tesy in which the Prophet's missives were penned, bringing on war with a view to force Islam on the recalcitrant non-believer! The bare fact of refusal to accept Islam was enough to ban the unlucky non-Moslem, whom the Prophet's gracious attention had chosen as a fit recepient of the blessings of Allah's religion. The ministry of Allah's sword was considered to be more effectual than that af Allah's word.

For our knowledge as regards these transactions we depend on a collection of books, which form a distinct class in Islamic literature. Next in point of uthoritativeness to the Quran are the Traditions of the Prophet, comprising a record of his sayings and details of his practical conduct and demeanour. Of books bearing on these, the authority of six is thought to be paramount. Sir Abdul Rahim, formerly a High Court Judge, speaks of these details in the following terms :—

> His ( Prophet's ) dicta in all matters of law and religion were inspired and suggested by God, though expressed in his own words.
>
> (Muhammadan Jurisprudence p. 18)

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The following is an English rendering of a letter sent by the prophet to Heraclius the King of Bizantium, a copy of which is preserved in *Miskat*, one of the six anthoritative books of Traditions :—

> To Heraclius, the Chief of Bizantium
> *Peace to him who obeys the guidance* !
> I invite thee to Islam. Accept Islam *for safety*.
> Accept Islam that Allah bless thee twice. If thou refusest, on thee is the sin of thy subjects. People of the Book, accept the *Kalima*, which is the same for you and us. It is that we worship none but Allah, and assign to Him no partner, and *take none of us humans to be our Lord and Master*. If they turn away, say, O People of the Book, we are Moslems. ( Italics are ours. )

The greeting in which peace is wished, not for the addressee, but for one who obeys, is provocation enough, and the unceremonious refutation of the divinity of Christ adds fuel to fire. The safety threatend, though it be other-worldly, sounds as a rude rebuke.

Chosros of Persia, similarly addressed, tore the insolent missive into pieces. The Prophet, as he learnt of his audacity, is reported to have cursed him, which, so believe the Muslims to this day, brought on him early death. Enlightened intelligence of today can give little credence to the efficacy of such curses, yet the incident, as a testimony to the petulent mentality of the Prophet who wished to spread his religion through such short cuts of menacing embassies, and when met with a rebuff, instead of patiently steeling his followers against miseries and mishaps, as missionaries of religions are always on such occasions to be steeled, had recourse to the brief but miraculous method of cursing, is not without its significance. Why not pray instead for a wholesome change of heart in the non-believer ? Would that not be miraculous in the same degree

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and more beneficent by far ? The conquests of all countries contiguous to Arabia, carried out by the early Caliphs, are reported to have been planned as retaliatory measures to avenge insults of this character offered as retorts to the deceased Prophet.

In *Miskat*, from which we have already reproduced a letter, is preserved also the customary sermon which the Prophet used to deliver to the commanders of expenditions sent against unbelievers. It leaves three alternatives to the enemies. The Muslim invader is first to invte them to Islam. In case the latter yield, they become a friendly community. A second recourse open to them is to pay *jazia* or capitation tax, and become a feudatory state. The third—and this is the last step, the two former failing—is to wage war with them.

[ 4 ]

A reader unacquainted with Islam may presume that such expenditions enjoined by the Prophet might have been undertaken either in self-defence or in response to provocation by the enemy. Sir Abdul Rahim, basing his opinion on Vol. V pp. 204-5 of *Hedaya*, which, as he rightly observes, 'occupies the formost place among Text-books on Hanafi-law,'—the law, i.e. which is observed in India, Afganistan, and Turkey, the Mohammedans of these countries being, as he writes on p. 27 of his book, 'mostly Hanafis'—writes on this point :—

> From what the Prophet experienced at the hands of the infidels of Mecca *it is presumed* that Islam is liable to be exposed to trouble and danger from the enemity and prejudices of non-Muslims. Therefore to ensure the safety of Islam, the Muslim state, provided it is powerful enough to do so, may wage war against an alien, or hostile non-Muslim State. ( Italics ours ).

The danger to Islam is only *presumed*, while war waged to prevent it is to be real. The Muslim state, *provided it*

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*is powerful enough to do so*, must remain in a state of war against its non-Muslim neighbours who should not necessarily be hostile, but may be only alien. To jusitfy this pugnacious procedure, it has only to *presume* that the safety of Islam is *liable* to be jeopardised.

Sir Rahim is conscious of the moral absurdity of his logic and therefore avers in the next breath :—

> That Jihad is permitted really for the protection of Islam and is limited by such necessity is in the first place apparent from the fact that the Imam is *allowed* to enter into a treaty of peace with the hostile state, if such a treaty would secure the prevention of the evil to be avoided. Then no such war can be waged unless the non-Muslim subjects have first of all been invited to embrace Islam.....If they refuse to accept the Muhammadan religion but accept the suzerainty of Islam by agreeing to pay a poll-tax to the Muslim state, in that case also hostilities must cease, as there would be no more likelihood of danger to Islam. (p. 393)

A Muslim apologist alone can fail to see through the specious reasoning of Sir Abdur. The Iman is simply *allowed* to enter into a treaty when even Islam is not in danger ; he is not orderd to do so. The maintenance of peace with neighbouring states, however peace-loving, if not Muslim, is to him optional, and the cause for forbearing to fight is not, as Sir Rahim *presumes*, absence of danger to Islam, but as we shall peresently see, and as Sir Abdur has hinted, lack of means with which the Muslim Imam may carry on *jihad*. The invitation to accept Islam, coming from an armed potentate, ready to force that invitation at the point of bayonet, is a challenge of the most insolent type. So too is the offer to exact poll-tax. With such insults as preliminaries, does Sir Abdur seek to soften the sting of the coming calamity of *Jihad* which, as long as it remains, with or without the preceding negotiations, enjoined in Muslim jurisprudence, will continue to jeopardise the civic

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safety of non-Muslim humanity. For no sin of theirs are non-Muslims ordered to be attacked. They are either to accept Islam or submit to be the slaves of Muhammadans, for says Sir Rahim elsewhere :—

> This tax is in the nature of ransom for a hostile non-Muslim's life. ( p. 387 )

'Hostile' in the sense that there is a natural presumption of the liability of Islam to danger from his country. And again :—

> When a man denies the authority of the One Perfect Creator, by refusing to take notice of the proofs that exist in that connection, he reduces himself to the state of a lower animal, and the law, therefore, allows him to be, in a limited sense, the property of his fellow-creatures as a mark of degradation. p. 247.

In this way does a Muslim ex-judge of an Indian High Court justify the exemption of a Muslim from slavery. An explicit corollary that naturally suggests itself as an inference from this reasoning is that a non-Muslim, because of his non-recognition of Islamic or any other ismic Allah, deserves to be treated as chattel by Muslims.

The meaning of *Jihad*, as accepted in orthodox literature, has thus been made clear by the way. An extract from the instructions in detail given by the author of *Hedaya*, on the subject of *Jihad*, may for the benefit of the reader, be reproduced here :—

> The desutruction of the sword is incurred by infidels, although they be not the first aggressors, as appears from various passages in the traditions which are generally received to this effect.....
>
> "When the Muslims enter the enemy's country and besiege the cities or strongholds of the infidels, it is neces-

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sary to inivite them to embrace the faith, because Ibn 'Abbas relates of the Prophet that he never destroyed any without previously inviting them to embrace the faith. If, therefore, they embrace the faith, it is unnecessary to war with them, because that which was the design of the war, is then obtained without war. The Prophet, moreover, has said we are directed to make war upon men only until such time as they shall confess 'There is no God but one God.' But when they repeat this creed, their persons and properties are in protection ( aman ). If they do not accept the call to the faith, they must be then called upon to pay jizyah, or capitation tax, because the Prophet directed the commanders of his armies so to do, and also because by submitting to this tax war is forbidden and terminated upon the authority of the Quran. ( This call to pay capitation tax, however, respects only those from whom the capitation tax is acceptable, for as to the apostates and the idolators of Arabia, to call upon them to pay the tax is useless, since nothing is accepted from them but embracing the faith, as it is thus commanded in the Quran ).

"If a Muslim attack infidels without previously calling them to the faith, he is an offender, because this is forbidden but yet if he do attack them before thus inviting them and take their property, neither fine, expiation, nor atonement are due, because that which protects ( namely, Islam ) does not exist in them, nor are they under protection by place ( namely, the Dar-ul-Islam, or Muslim territory ), and the mere prohibition of the act is not sufficient to sanction the exaction either of fine or of atonement or of property ; in the same manner as the slaying of the women or infant children of infidels is forbidden, but if

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notwithstanding a person were to slay such, he is not liable to a fine.

"It is laudable to call to the faith a people to whom a call has already come, in order that they may have the more full and ample warning; but yet this is not incumbent, as it appears in the Traditions that the Prophet plundered and despoiled the tribe of alMuslaliq by surprise, and he alse agreed with Asamah to make a predatory attack upon Qubna at an early hour, and to set it on fire, and such attacks are not preceded by a call. ( Qubna is a place in Syria. Some assert it is the name of a tribe ).

"If the infidels, upon receiving the call, neither consent to it nor agree to pay capitation tax, it is then incumbent on the Muslims to call upon God for assistance, and to make war upon them, because God is the assistant of those who serve Him, and the destroyer of His enemies, the infidels, and it is necessary to implore His aid upon every occasion ; the Prophet, moreover, commands us so to do. And having so done the Muslims must then with God's assistance attack the infidels with all manner of warlike engines ( as the Prophet did by the people of Taif ) and must also set fire to their habitations ( in the same manner as the Prophet fired Baweera ) and must inundate them with water and tear up their plantations and tread down their grain because by these means they will become weakened, and their resolution will fail and their force be broken; these means are, therefore, all santified by the law." ( Hughes' Dictionary of Islam p. p. 244-245 )

( 5 )

The country against which the Muhammadan Imam has declared war is called technically *dar-ul-harb*, or enemy's country.

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Whether in regard to a certain country Muhammadans will remain in peace or assume a warlike attitude depends on whether it is *dar-ul-Islam*, i. e. abode of Islam or *dar-ul-harb*, the abode of war. The earlier injunction in this respect appears to have been that given in Quduri, and commented on in Hidaya, on which Sir Abdul Rahim has based his opinion as to the circumstances which render *Jihad* necessary. Every non-Muslim state, hostile or alien, is presumed to be a possible source of danger to Islam, and if the Muslim state is powerful enough to carry war into it, it may be declared *dar-ul-harb* at any moment. A country of non-believers is thus always to be an objective of prospective hostilites which, to be actually begun, await the rise of the Imam's power so that he may be capable of enforcing either Islam or the suzerainty of Islam on a non-Muslim nation. The definition of *dar-ul-harb*, given by the author of Gias-ul-lugat, follows this basic notion. According to him, evey non- Muslim country, not recognising the supremacy of Islam, is *dar-ul-harb*.

( 6 )

Exigencies of times; which have with the fall of Islamic power made the phenomenon of Muslims living as subjects in non-Muslim states a decree of inexorable destiny, have rendered change in Islamic law on the civic duty of Muslims indispensable as a dire necessity of bare physical existence. Sir Abdur Rahim discusses this point at length. At page 396 of his book he writes:—

> ( A Muslim country passing into the hands of non-muslim conquerors ) turns into *dar-ul-harb* if it fulfils three conditions, namely that the laws and regulations of the non-Muslims be enforced there, that it should be surrounded by other conntries answering the description of *dar-ul-harb* without any country of the description of *dar-ul-Islam* being contiguous to it, and of no Muslim or *dhimini*, that is, a non-Muslim subject of a Muslim state, can live there in the same security

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as under the previous Muslim government. This is apparently the opinion of Abu Hanifa and adopted by the author of the *Durr-ul-mukhtar* as representing the law on the subject. The two disciples, however, hold that such a country would be called *dar-ul-harb*, if the laws of non-Muslims are promulgated there, so that neither *hadd* nor retaliation is enforced. If the laws of both are enforced,, that is, non-Muslim laws for non-Muslims and the Muhmmadan laws for Muhammadans, the country will retain its character of *dar-ul-Islam*.

Of the enforcement of Muslim laws for Muslims, *hadd* and retaliation are, according to this latter view, the crucial test. 'Punishments of *hadd*', in the words of Abdur Rahim himself, are:—death by stoning, amputation of a limb or limbs, flogging by hundred or eighty stripe. They are prescribed respectively for the following offences:—whoredom, theft, highway robbery, drunkenness and slander imputing unchastity. (p. 362.)

Continues Abdur Rahim :—

One of the tests as to whether a country should be treated as a *dar-ul-harb* or *dar-ul-Islam* is whether congregational prayers during Fridays and Id should be held in the country.....One of the conditions mentioned in the books is that such prayers can be held only in a town where there is a Governor and a Qadi to administer the laws and to enforce the punishment of *hadd* and retaliation. The author of Hedaya says that this is the accepted law. ( p. 396 )

( 7 )

Now even *hadd* and retaliation are thought to be barbarities of an antique age, which no modern government enforces. Some of the countries governed by Muslim rulers have themselves repealed those parts of their code which prescribe these punishments. In non-Muslim lands the *shara* of Islam under these heads has been replaced by 'non-Muslim' laws. And the necessity of civic existence even in such lands continues. This has led to a further alteration in Muslim notions of jurisprudence in this behalf. Writes the ex-Judge:—

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It is also stated in the gloss of Abu Sawood on a treatise by Alama Nur Affendi that if actual enforcerment of all the laws or, it may be added, enforcement of *hadd* and retaliation were a necessary condition, then Friday prayers could not be held even in any Muhammedan country at the present day. ( p. 397 )

Thus sane opinion at present reserves the title *dar-ul harb* for those states alone where the Muslim is not allowed to perform his religious duties. The Muslims residing in such a state have either to take to flight thence or rise in revolt against the authorities.

( 8 )

During the Swarajya-Khilafat agitation it was this ordinance of the Islamic *shara* that was by misguided Indian agitators exploited so that many a simple-minded Musalman took to *hijrat*, but finding that the Muhammadan ruler of Afganinstan did not see eye to eye on this point with the Indian Mulla, had perforce to come back. The spirit of *Jihad*, thus engendered and for the time being restrained by force of circumstances, found violent vent, however, in Malabar, where the Moplas rose in rebellion, against the ruling power, and proving helpless against that too strong foe, vented their right Islamic ire on their Hindu fellow-subjects. That such was the esoteric trend of events which shocked whole Hindu India at the time may be gathered from the following extract from the utterance of a representative Musalman who, while he is acknowledged as an authoritative interpretor of Islamic law, was also among the recognised leaders of the Swarjya-khilafat movement. Maulana Hasrat Mohani, in the course of his presidential address, delivered at the annual session of the Khilafat Conference held in 1921, said:—

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Its best example is before you in the shape of the Moplah incident. You are probably aware that Hindu India has an open and direct complaint against all of us that the Mopláhs are plundering and spoiling their innocent Hindu neighbours. But probably you are not aware that the Moplahs justify their action on the ground, that at such a critical juncture when they are engaged in a war against the English, their nieghbours not only do not help them and observe neutrality but aid and assist the English in every possible way, they can no doubt contend that while they are fighting a defensive war for the sake of their religion and have left their houses, property and belongings and taken refuge in hills and jungles, it is unfair to characterise as plunder their commandeering of the money, provisions and other necessities for their troops, from the English and their supporters. Gentlemen, both are right in their complaint, but so far as my investigation goes, the cause of their mutual recrimination can be traced to the interference of the third party. It happens thus ; whenever any English detachment suddenly appear in their locality and kill the Moplah inhabitants of the place, rumour somehow spreads in the neighbourhood that the Hindu inhabitants of the place had invited the English army for their protection, with the result that after the departure of the English troops Moplahs or their neighbours do not hesitate to retaliate and consider the money and other belongings of the Hindus as lawful spoils of war taken from those who have aided and abetted the enemy. Where no such events have occurred the Moplahs and the Hindus even now live side by side ; the Moplahs do not commit any excesses against the Hindus, while the Hindus do not hesitate in helping the Moplahs to the best of their ability. ( Indian Annual Register, 1922 )

The Malabar revolt, which formed, as it were, a terrible prelude to the protracted tragedy of Hindu-Muslim riots, that by their unremittent recurrence have made the whole country of India their grim scene, appear to have come as a warning as regards the essentially bellicose mentality of the Quran-fed Maulana, whose fanaticism the Indian patriot had, in a moment of supreme miscalculation of feelings and

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facts, tried to enlist on the side of Indian Swarajya. If even these horrible catastrophies, the causes of which were too obvious to be misjudged, should be, as they actually were, by an over-fond nationalism too prone to force out of events only looked-for results, blurred over, the speeches of Maulanas, who were accredited mouthpieces of Islam and Muslims of the day, supplied an unerring key to the inner meaning of those dismal occurences. The safety-valve of the Khilafat agitation is now gone, but the steam of Islamic *Jihad*, gathered when the Khilafat propaganda was at its white heat, remains. It makes itself felt in Hindu-Muslims skirmishes, whenever and wherever it suits the fancy of the riot-mongering communalist to force it into action.

( 9 )

The peace-loving jurist has of hat confined the scope of the religious necessity of *Jihad* to places where he cannot perform a few of the most essential duties of Islam. But the opinion of the conservative section, which surely follows the tradition more literally, is there. *Hadd*, unfortunately, is a Quranic institution. Enforced recently by the Hanafi ruler of Afganistan in stoning an Ahmadi heretic to death, it did call forth exultations from the Jamiat-ul-ulma, and the maulans of Nadva, two most authoritative bodies of Indian exponents of orthodox Islam. In advanced Muslim countries, free intellectual advncement of both Mullas and the masses has made *hadd* an anachronism. In India its non-enforcement is looked upon as a result of compulsion by the non-Muslim ruler. The forced inability to carry the Quranic injunction into practice makes the helpless Mulla hug the idea of the divine penalty the more closely to his heart. The forbidden fruit is naturally imagined to be the most tasteful. What Sir Abdul Rahim finds as declared by Hedaya to be 'the accepted law' cannot but now and then perturb the

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mind of the fanatic *Mulla*, brooding ever and exclusively on the ordinances of Islam. He may not definitely regard India as *dar-ul-harb*, but the possibility of converting it into one, when the opportunity offers itself, as in the opinion of some during Mopla revolt it did offer itself, of indulging in the orgies of *Jihad*, flits persistently before his eyes. It is dreams of this sort which find their realisation in Hindu-Muslim imbroglios, now here, now there—ubiquitons spectres of *Jihad* stalking portentously over the fair land of India.

( 10 )

The mentality behind the ordinances of Muslim *Jihad* is the same that charaterises neighbouring political states of to-day, which inebriated with an overdose of self-aggrandising nationalism, make patriotism signfy not simply the love of one's own country but disguised hatred also of all that is not of one's motherland. Exactly the same rules that regulate the diplomatic relations of contiguous countries of to-day, viz. to profess feelings of friendship for a strong neighbour and show open hostility to the weak one, keeping always on the lookout for an opportunity of pouncing on a vulnerable point in a neighbouring country's armoury, are prescribed in the law-books of Islam to guide the attitude of Muslims towards non-Muslims. Islam is in other words a bond, in its conception not moral or socio-economic but credal, and in its bearings not spiritual or ethical but barely communal and political. It coalesces people into one big unit not on the basis of geographical divisions but on that of a few articles of belief. Men and women so united look upon their community with the same eye of jealous exclusiveness, as do national diplomats of various countries of today look upon their nations. For the preservation and material betterment of that creed-grounded social group, aggression, usurpation, and exploitation, in a word every form of political or social

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tyranny on aliens is to its members lawful in the same degree as it is to the high-priests of nationalism in what they think is conducive to the worldly interests of their country. Islam is in the same manner imperious in its behaviour towards non-Islam, and in its intercommunal policy to the same extent imperialistic as are the politicians of nationalism-ridden states of the modern world. The only difference is that the Quran and the literature built on it gives this outlook the sanction of religion, while in the politics of non-religious empires this is recognised to be a brutal tendency in the powerful among men.

( 11 )

This spirit of Islamic exclusiveness found its typical expresion in the expulsion of the jews from Arabia in the time of Umru, the second Caliph, who made them forcibly clear out on the plea that the Prophet who had let them live after his raid on Khaibar as a feudatory community under Islam, had hinted also at their subsequent expulsion. At the time of his demise, the Prophet is reported by Ibn-i-Abbas to have expressed a last wish that Arabia was to be purged of non-Muslims. The extent of Jazirat-ul-Arab, the country ordained to be exclusively Muslim, has been differently determined by different writers, but whatever the geograpbical scope of the area covered by the term be, a piece of God's land was reserved to be the home of Muslims alone, and that under the last will of the Prophet. From admission to that territory non-Muslims have been debarred. This, to this day, has been the continual policy of Islam. Non-Muslims, even at the present day, cannot have the privilege of free access to the land which the Prophet honored with his birth. Not even if they were to consent to become *dhimmis* or jazia-payers. Says Sir Abdul Rahim:—

> The idolators of Arabia and apostates from Islam are given the option between death and the acceptance of Muhammadan religion, and hence *Jazia* cannot be accepted from them. p. 387

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And yet it is proclaimed from the house-tops that Islam is a religion of universal love. Love indeed which, contrary even to formal stipulations, by mutual consent entered into, made the Jews clear out bag and baggage from the country of their ancestors, and compelled them not to cast on it even a wistful glance when departing, unless they were prepared to bid good-bye to the time-old religion of their forefathers. The choice was hard, but was made gallantly. The tyrannised Jew left his home and hearth but hugged the creed of his forbears to his heart.

( 12 )

If the hebaviour of the Arab Muslim towards his non-Muslim fellow-country men, during the first century of Islam, when the sources of inspiration were not yet soiled by the contaminating expiry of time, be taken to be the nucleus round which all subsequent inter-religious jurisprudence gathered as a system of Islamic exclusive imperialism, the riddle of the Hindu-Muslim troubles in India is immediately solved. It is *Jihad* pure and simple. That the process in progress here is desultory is no fault of the Mulla. The biggest of the Prophet's battles would seem skirmishe by the side of present-day wars. Islamic law-books mention tiny weapons of warfare, such as missiles and swords, the place of which is today taken by brickbats and butchers' knives, and the fanatic section of the faithful derives infinte solace from the present-day re-enactment of the drama of the Quran. Only, they do not call these *Saria* and *ghazva*, titles reserved for battles waged by the Prophet himself. Lying in wait and stabbing in the back, pillage and arson and brutal outrages on women are to a keen-sighted observer simply echoes of the din of the guerella wars, with which Islamic literature, beginning with the Quran, is full.

( 13 )

One sighs for the good old days of Manu, who makes war a rare unavoidable necessity either of self-defence or of reform in

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the administration of a neighbouring state, the subjects of which themselves solicit outside interference. The temptation to gratuitous warfare, to which strong imperialistically inclined rulers are often too prone, is curbed in the first place by strict regulations which prohibit all kinds of high-handedness in the course of actual hostilities, and then by laying down finally that the invader, if victorious, is neither to annex the subjugated state nor to make it feudatory. The throne is at once to be entrusted to an inhabitant of the conquered state itself. The liberty of self-determination to every country, great or small, which President Wilson included in his fourteen points at the conclusion of the last European war, was not only foreseen and incorporated in their ordinances by the Aryan law-givers of those remote ages, but was also conceded in practice by ancient heroes like Ramachandra and Sri Krishna, who conquered Ceylon and Mathura respectively, but as soon as the immediate object of the conquest was fulfilled, handed the subjugated territory to the lawful heirs of those whom their valour had just killed. The difference between the two viewpoints, *viz*, Hindu and Muslim, is one of direct antagonism between two inter-contradictory varieties of outlook, not one of relativity, *i.e.*, of more or less insistence on good or evil. It accounts for the difference between the mentalities which the two parties bring to bear on their respective inter-communal behaviour. While the motto of the one is 'live and let live', the other insists only on living, and for the concession of letting live it always demands *Jazia*, a price of, or as Sir Abdur puts it, ransom for non-Muslim lives. 'Excessive representation' is *Jazia*, 'preferential rights' are *Jazia*, 'special communal priviilges' are *Jazia*. What guarantee that the Muslim will stop short somewhere unless he gives up consulting his retrograde *Shara* ?

———:0:———

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# THE MAN-GOD OF THE BIBLE

PROF. SATYAVRATA SIDDHANTALANKAR

A student of the Bible cannot but observe that the Biblical conception of the Deity bears an indelible impress of anthropomorphism. The Jews must have borrowed this conception of God from Zoroastrians, but as this conception had deteriorated while passing from the hands of the Vedic poets into those of the Zoroastrians, it similarly underwent further deterioration in passing from the Parsees to the Jews. They made their God a perfect Jew presiding over their families like a patriarch. They made him still more human by ascribing to him hands and feet, eyes and ears, face and back, and pleasure, pain and repentence. I have often wondered if one could not, in imagination, construct a human form by putting together the limbs and feelings, that are the scattered but essential elements of most of the biblical narrations of Jehovah. And I hope the following is, to a certain extent, a successful, though imperfect, outline of the Man-God of the Bible :—

## JEHOVAH'S RESIDENCE.

It appears from the Bible that the residence of God is somewhere above the clouds from where he chooses to come down at his will either to have a nice walk in some beautiful garden, just as men would wish, occasionally, to soar high for pleasure, or to inspect with his own eyes works of his creation. We read in Exodus :—

"And the Lord *came down* upon mount Sanai, upon the top of the mount ; and the Lord called Moses up to the top of the mount ; and Moses went up." xix, 20,

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"And the Lord said unto Moses, go, get thee down; for thy people, which thou broughtest out of the land of Egypt have corrupted themselves." xxxii, 7.

"And the Lord *came down* to *see* the city and the tower which the children of men builded." xi, 5.

"I will go down now and *see* whether they have done altogether according to the cry of it, which is come unto me, and if not I will know." xviii,21.

## HIS PLEASURE-WALKS.

This cannot but remind one of the beautiful account with which the first book of the Bible opens. There God has descended from his abode and is enjoying a pleasant walk :—

"And then was heard the *voice* of the Lord God *walking* in the garden in the *cool* of the day : and Adam and his wife *hid* themselves from the presence of the Lord God amongst the trees of the garden.

"And the Lord God *called* unto Adam and said unto him, where art thou ?" iii, 8-9.

One would think that an old fond grand-papa was playing at hide and seek with his grand-children in some garden. And this account of God becomes perfectly natural when we bear in mind that the Jewish conception of God was only that of a big man who was much bigger in limbs and much more gigantic in feelings than, as ordinary men, the Jews were accustomed to see them in a human being.

## HIS NOSE.

From the above account the reader will see that God possessed a tongue, that he felt a very pleasant sensation as the cool breeze of the garden of Aden blew and that he had very keen, penetrating eyes, though the wild outgrowh of the garden helped Adam and Eve to hide themselves from him behind the bushes. We come across the nose of the 'Almighty' in Genesis :—

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"And the Lord *smelled* a sweet savour, and the Lord said in his heart I will not again curse the ground any more for man's sake."

How good of the Lord to have found, though too late for those who miserably perished in the flood, that the savour of the sacrificed animal was ravishingly sweet, and that it was an adequate compensation for all the wickendesses of man, to punish which that extra-ordinary measure had been resorted to.

### HIS HANDS, FACE AND BACK.

God condescends to reveal his glory to his chosen prophet, Moses, and the book of Exodus informs us that God of unbearable glory had a hand, a face and a back of flesh and bone :—

"And it shall come to pass while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my *hand* while I pass by."

"And I will take away my *hand*, and thou shalt see my *back parts*: but my *face* shall not be seen." xxxiii, 22-23.

Such an account as this, which speaks of covering Moses' eyes with a hand so that he might see only the back parts of Jehovah and not his face, cannot be figurative and in case it be one, one cannot help remarking that it is a disfigured rather than a figurative description.

### HIS FEET, MOUTH AND STOMACH.

God appeared before Abraham when the latter was living in the plains of Mamre. And Abraham at once cried out :—

"And said, My Lord, if now I have found favour in thy sight, *pass* not away I pray thee, from thy servant.

"Let a little water, I pray thee, be fetched, and wash your *feet*, and *rest* yourselves under the tree.

"And I will fetch a morsel of bread, and comfort ye your heart; after that ye shall pass on..." Gen. xviii 3-5.

It looks rather funny for God to walk and be tired and rest and wash his feet and take a hearty meal, but to the Jew of

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Abraham's time there was nothing funny about it, for, perhaps, Jehovah was some hero whom he worshipped and who was transformed into a God by the descendants of Abraham, or, may be, his own and his people's intelligence was so primitive as not to be offended by the conception of such a human God.

### HE TAKES REST.

We get tired after every twelve hours of work and take full rest, even so did Jehovah take rest of full one day after his incessant work of creation for 6 days consecutively. It was a stupendous work, no joke, for we read in Genesis :—

"And on the seventh day God ended his work which he had made; and he *rested* the seventh day from all his work which he had made." ii, 2.

Following this course, man is advised to observe the seventh day as the day of rest, non-observance of which has been for centuries a penal offence in the code of Christianity. God commands in Exodus :—

"But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." xx, 10.

### HE WRESTLES AND IS DEFEATED.

Jehovah seems to have enjoyed a frolick with Jacob by inviting him to a wrestling match, not divulging to him, however, his identity. In the fierce contest that ensued both proved to be equals. This was too much for Jehovah. He violated the rules of an honourable fight and hit Jacob below the thigh. The account of this duel is a very interesting reading :—

"And Jacob was left alone; and there *wrestled* a man with him until the breaking of the day.

"And when he saw that he prevailed not against him, he touched the ho llow of his thigh; and the hollow of Jacob's thigh was out of joint, he rwestled with him."

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"And he said, Let me go, for the day breaketh. And he said, I *will not let thee go*, except thou bless me.

"And he said unto him, What is thy name? And he said, Jacob.

"And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

"And Jacob called the name of that place Peneil: for I have seen God face to face, and my life is preserved."

So Jacob had a tough fight with God. At day-break God wanted to slip away lest he should be recognised and put to shame by Jacob for having been defeated by him. He wanted to release his hands from Jacob's clutch but the fist of the latter was too tight. Jacob won't let him go till he confessed who he was. And so Jehovah had to reveal his identity and, then, had to bless Jacob to boot.

Besides these physical limbs and actions that make Jehovah a man somewhat bigger than ourselves, he possesses feelings and idiocyncrasies that are quite foreign to our conception of Godhead. He is as cruel as man, as repentent as man, as forgetful as man, as jealous, as unjust, as vain, as vascillating, as retaliatory and as false as man, and even more in many instances. It would be encumbering this article to cite all the passages of the Bible that corroborate my statement, therefore, I shall confine myself to citing only a few of them.

### HE IS CRUEL.

The Jews came across many Gods of other nations in the course of their exodus from Egypt and entry into Cannan, and the commandment of their Lord God was :—

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"Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their Gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars and break their pillars, and burn their graves with fire; and ye shall hew down the graven images of their Gods and destroy the names of them out of that place." Deutero. xii, 2–3.

A parallel to this cruelty is met with only in the fanatic idol-breaking Jihads of Mohammad who seems to have borrowed this idea, like most of his other teachings, from his Jewish predecessors. The cruelty reaches its climax when we read, in the same book, of believers exhorted to commit cold-blooded murder of the non-believers, be they strangers or kith and kin:

"And that prophet, or that dreamer of dreams shall be *put to death*; because he hath spoken to turn you away from the Lord your God,.....If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is thine own soul, entice thee secretly saying, Let us go and serve other Gods, which thou hast not known, thou, nor thy fathers; Namely, of the Gods of the people which are round about you, nigh unto thee, or far off from thee.....; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt than conceal him: But thou shallt surely *kill* him; thine hand shall be first upon him to put him to death, and afterwards the hand of the people." Deut. xiii, 5–13.

The inhuman cruelties ordained by Jehovah in these passages were mercilessly practised by Moses, a heart-rending account of which is found in the 31st Chapter of the Book of Numbers, wherein we read:—

"And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt their cities wherein they dwelt, and all their goodly castles with fire.....And they brought the captives and the prey and spoil unto Moses.....And Moses was wroth, with the officers of the host, with the captains over thousands..... And Moses said unto them,

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Have ye saved all the women alive? Behold these caused the children of Israel to commit trespass against the Lord..... Now therefore *kill every male* among the little ones, and *kill every woman* that hath known man by lying with him. But all the women children, that have not known a man by lying with him, *keep alive for yourselves.*"

And this gory tribute was heartily enjoyed by the Jehovah of the Bible!

HE IS REPENTENT.

God created the world but the off-spring of Adam and Eve became immoral. This was, perhaps, unforeseen by God and therefore :—

"It *repented* the Lord that he had made man on the earth, and it grieved him at his *heart*." Gen. vi, 6,¶15,¶19.

What happened then? He immediately thought of wiping off this growing, sinful generation by an unprecedented flood. And the waters came and everything was destroyed, and all the sin with it. After the floods subsided, Noah offered burnt-offerings unto the Lord and the Lord was pleased and again repented of his folly of bringing about such a wholesale destruction and established a covenant between man and himself :—

"I will not again curse the ground any more for man's sake.....neither shall all flesh be cut off any more by the waters of a flood....."

At another place, when Moses was on a short visit to God on the Mount Sinai, the Jews in his absence began wroshipping a golden calf. This was the highest offence in the eyes of Jehovah. And what happened after this is thus described :—

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them....."

God seems to have been beside himself in his fury when Moses besought the Lord that he should not wax so furious and that if he really meant to teach a lesson to his chosen people, he

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should not strike them dead but think of some other punishment, for otherwise the Egyptians would taunt them saying : 'For mischief did he bring them out, to slay them in the mountains.' This piece of advice had its desired effect on Jehovah and :—

"The Lord *repented* of the evil which he thought to do unto his people" Exodus xxxi, 10-14.

### HE IS FORGETFUL.

Jehovah's memory was very weak. Though he repented of having brought about the flood and promised never to bring it again, still he was not sure if he won't forget his promise in the stress of his daily routine. So what he did was :—

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And I will *remember* my covenant which is between me and you and every living creature of all flesh..... And the bow shall be on the cloud: and I will *look* upon it, that I may *remember* the ever-lasting covenant between God and every living creature" Gen. ix, 13-15.

This marvellous discovery of the Jew of the time of Moses regarding the cause of the rainbow must be a puzzle to the modern scientist !

### HE IS JEALOUS.

Jehovah very beautifully depicts his jealous nature in the book of Exodus in the following words :—

"Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a *jealous* God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

This jealousy once found expression in Jehovah's trying to foil the attempt of the childern of man labouring to erect the tower of Bibel to hear the musings of God. He grew jealous of people's unity :—

"And the Lord said, behold *the people is one*, and they have all one

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language ; and this they began to do : and now nothing will be restrained from them which they have imagined to do. Go to, let us go *down*, and there confound their language." Gen. xi, 5-7.

Perhaps the explanation of God's forbidding man to taste the fruit of the tree of good and evil should he sought in this jealousy, for, while expelling Adam and Eve from the happy abode, the dominant idea in the mind of God, was—'lest he should become as one of us.'

## HE IS UNJUST AND VAIN.

As already said, Mohammad's conception of God was mainly borrowed from the Jews and therefore his God is as unjust as that of the latter. The Koran says : 'Whom God shall please to guide that man's breast will he open to Islam ; but whom he shall please to mislead, strait and narrow will He make his breast'—and the Bible illustrates this principle in the story of the punishment of Pharaoh. The Israel were captive in the land of Egypt and Moses was commissioned by Jehovah to persuade Pharaoh to let the Israel go. It appears from the narrative that Pharaoh would have let them off, but God himself hardened his heart about a dozen times in order to flourish his glory in the face of Pharaoh :—

"And *he hardened Pharaoh's heart* that he hearkened not unto them, as the Lord had said." Exodus vii, 13.

In fact, God confesses in a moment of vain self-glorification that he had raised Pharaoh for that very purpose :—

"For now I will stretch out my *hand*, that I may smite thee and thy people with pestilence...And in very deed *for this cause have I raised thee up*, for to shew in thee my power ; and that my name may be declared throughout all the earth." Ex. ix, 16.

In the tenth chapter of the same book we read again :—

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"And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him."

What a horrible conviction that God made a man an inmate of hell and subjected him to sufferings simply for self-glorification!

### HE IS VASCILLATING.

"And the Lord said, Shall I hide from Abraham that thing which I do?" Genesis xviii.

### HE IS RETALIATORY.

"For he said, Because the Lord hath sworn that the Lord will have war with Amaleck from generation to generation."

### HE MAKES FALSE PROMISES.

The following promises were repeatedly made by Jehovah to the Jewish nation, which remain unfulfilled to this day nor is there any likelihood of their fulfilment till the day of resurrection:—

"In all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbred." Gen. xiii, 15-16.

"And he brought him forth abroad and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Gen. xv, 5-6.

"In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv 18.

"And I will give unto thee, and to thy seed after thee, the land where thou art a stranger, all the land of Cannan for an ever-lasting possession and I will be their God." Gen. xvii, 8.

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"And I have also established my covenant with them to give them the land of Cannan, the land of their pilgrimage, wherein they were strangers."

## HE BELONGS TO THE TRIBE OF THE JEWS.

In fact, a study of the Bible shows that Jehovah was not God in the real sense of the term. He was only a patriarch of the tribe of the Jews and superintended their destiny with all the failings of a human being. He speaks of the Jews as especially his own people, mixes with them, makes covenants with them as one of them and fights on their behalf with other nations :—

"And I will establish my covenant between me and thy seed after thee in their generations for an ever-lasting covenant, *to be a God unto thee*, and to thy seed after thee." Gen. xvii, 7-8.

"Moreover he said, *I am the God of thy father*, the God of Abraham, the God of Issac and the God of Jacob. And Moses hid his face for he was afraid to *look upon* God. Go, and gather the elders of Israel together and say unto them, the Lord God of your fathers, *the God of Abraham, of Issac and of Jacob*, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." Ex. iii, 6-16.

"And they said, *the God of the Hebrews* hath met with us: let us go, we pray thee three days' journey into the desert,, and sacrifice unto the Lord *our God ; lest he fall upon us with pestilence and with sword.*" Ex. v, 3.

"And thou shalt say unto him, the Lord God of the Hebrews hath sent me unto thee, saying, let *my people go* that they may serve me in the wilderness." Ex. vii, 16.

"The Lord shall *fight for you* and you shall hold your peace." Ex. xiv, 14

"The Lord *is a man of war :* the Lord is his name." Ex. xv, 3.

"And I will *dwell* among the children of Israel and *be their God*. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them : I am the Lord their God. " Ex. xxix, 45-46.

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"The Lord *God of Israel*." Ex. xxxii, 27.

"And the Lord hath avouched thee to be *his peculiar people*, as he hath promised thee." Det. xxvi 18-19

"That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee and he hath sworn unto thy fathers, to Abraham, to Issac and to Jacob." Det .xxix, 13.

These verses, couched in unambiguous language, leave no doubt, if any doubt were left in the mind of the reader, regarding the anthropomorphic nature of the God of the Old Testment. In one of the verses just quoted, Jehovah makes no secret of his being *a man of war*. But our conclusion is that he is not only a man of war but also a man of jealousies, a man of bitter hatred, a man of vascillating temperament, a man of unrelenting retaliation and a man of remorsefulness and forgetfulness. Such a man is Jehovah, the Lord God of the Old Testament.

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# CONTEMPORARY THOUGHT REVIEWED

## THE SPRING-HEAD OF ARYAN CIVILIZATION.

So writes Prof. Jadunath Sarkar in *The Leader*:—

The hermits or *Rishis* who lived in those forest homes ( *Tapovanas* ) were not lonely recluses or celibate anchorites out of tuchl with women and the family. They formed family groups living with their wives and children, but not pursuing wealth or fame or material advancement like ordinary householders. All their attention was devoted to the practice of virtue ond cultivation of knowledge. Thus they lived in the world but were not of it. They had frequent touch with the cities and the royal court by means of respectful invitations to the domestic ceremonies of the Kings and rich men, and the visits made by the latter to these hermitages in the spirit of pilgrimage. Their pupils included their own children and also boys from the busy world, who lived with the hermits, shared their toils, studied under them, and served them like their own sons. When their education was completed, they would bow down to the guru, pay their thanks offering ( dakshina ), and come to the busy world to take their place among the men of action.

Thus, the ancient Hindu University, without being rigidly isolated, was kept at a safe distance from the noisy luxurious capitals and gave the purest form of physical, intellectual, and moral culture possible in any age, if we leave out natural sciences and economics. Learning was developed by the *risis* who were maintained iu learned leisur partly by their pupils foraging in the ownerless woods and fields of that age and partly by the gifts of kings and rich houesholders.

These hermitages were as effectual for the promotion of knowledge and growth of serious literature as the cathedrals of medeaeval Europe, but without the unnatural monasticism of the latter. Lecky remarks about the celebate clergy of the Cacholic World:—'The effect of the mortification of the domestic affections upon the general character was probably very pernicious·

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In Protestant countries, where the marriage of the clergy is fully recognised, it has, indeed, been productive of the greatest and most unequivocal benefits. Nowhere does Christianity assume a more beneficial or a more winning form than in those gentle clerical households which stud our land, constituting, as Goleridge said "the one idyl of modern life" the most perfect type of domestic peace, the centre of civilisation in the remotest village... Among the Catholic priesthood, on the other hand, where the vow of celibacy is faithfully observed, character of a different type is formed, which with very grave and deadly faults combines some of the noblest excellences to which humanity can attain'. ( History of European Morals ii, 137, 334, 335 ) This evil was avoided in ancient India.

The Brahmins of old enjoyed popular veneration and social supremacy. But they used their influence and prestige solely for the promotion of learning and religion and not for enriching themselves or gatifying their passion. The nation as a whole benefited by this arrangement. But it was possible only in a purely Hindu state without a dense population and with science and technical arts in a simple undeveloped condition.

In the calm of these sylvan retreats were developed our systems of philosophy, ethics, theology and even several branches of literature proper. Witness the vivid some of the discussion of political scene and morality in the Naimish forest as described in the Mahabharata.

Herein lay the true spring-head of the ancient civilisation.

## ANTI-PARDA MOVEMENT

It is a happy sign of the times that women in certain provinces of India have themselves begun to raise their voice against Pardah. Even in Islamic countries, where orthodox *maulanas* contend that the practice in vogue there is a result of God's own decree in the Quran, most vehement protest has begun to be made against the evil. Atiya Begem, the other day, righlty characterised 'pardah' as 'living death.' The lead in the direction of reform is being given in India by our sisters in Behar. Mahatma Gandhi, commenting on the movement, writes in Young India :—

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"We want that the women of our province should be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Karnatak, Maharashtra and Madras, in essentially Indian ways, avoiding all attempts at Europeanisation: for while we hold that change from enforced seclusion to a complete anglicization would be like dropping from the frying pan into the fire, we feel that *purdah* must go, if we want our women to develop along Indian ideals. If we want them to add grace and beauty to our social life and raise its moral tone, we want them to be excellent managers at home, helpful members of the commmunity, then the *purdah* as it now exists must go. In fact no serious steps for their welfare can be taken unless the veil is torn down and it is our conviction that if once the energy of half our population that has been imprisoned artficially is released it will create a force which, if properly guided, will be of immeasurable good to our Province."

The genesis of the movement is thus described by the Mahatma :—

Babu Ramanand Mishra, a Khadi worker, was desirous of rescuing his wife from the oppression of the *purdah*. As his people would not let the girl come to the Ashram, he took two girls from the Ashram to be companions to his wife. One of them, Radhabehn, Maganlal Gandhi's daughter, was to be the tutor. She was accompanied by the late Dalbahaduri Girlis daughter Durgadevi. The parents of the girl wife resented the attempt of the Ashram girls to wean young Mrs. Mishra from the *purdah*. The girls braved all difficulties. Meanwhile, Maganlal Gandhi went to see his daughter and steel her against all odds and persist in her efforts He took ill in the village where Radhabehn was doing her work and died at Patna. The Bihar friends, therefore, made it a point to honour to wage war against the *purdah*. Radhabehn brought her charge to the Ashram. Her coming to the Ashram created additional stir and obliged the husband, who was already prepared for it, to throw himself in the struggle with greater zeal. Thus the movement having a personal touch promises to be carried on with energy. At its head is that seasoned soldier of Bihar, the hero of many battles, Babu Brijkishr Parsad. I do not remember his having headed a movement that has been allowed to die.

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## THE SACRAMENT BEFORE DEATH.

R. Lissan, writing on this ceremony as observed in Roman and Greek orthodox churches, compares it with similar ceremonies observed among non-Christian communities. He says :—

From the earliest times and in almost all races is found the application of unguents to the skin and hair, from the Tasmanians to the Greeks and Romans. Among the lower races animal fats are used, but in evolved people vegetable oils, balsams, sandal, etc., and sometimes perfumes. Its object was threefold : to give rest after arduous labours, to acquire certain virtues, or for magico-religious beliefs, etc.; but it is with the two last that we are concerned-the use of unguents by some tribes, as love philters etc, to give courage in hunting, such as the application of lion's fat. The doctrine of signatures or correspondences in Nature with sympathetic magic was responsible for the belief that the unguent contained a certain Divine force or vital essence, like what is known in Micronesin as "Mana," part of the "essence of things." By this means the essence was transmitted to the individual, and fat was regarded as a very important seat of life. ( Hence the Hindu idea of tabooing animal fat, as sacred. ) It was regarded as too sacred to be eaten, and was consequently applied, so the oil of anointing came to be regarded as the vehicle of a sacred or Divine life, either inherent or induced. Hence the sacramental idea is the controlling factor in the idea of anointing ; from this sprang the idea of ceremonial religious unction, in sick, physical, magical or religious aspects.

The Australian aborigine, when using his unguent, "sings" his grease into him while rubbing it. The shamans or spiritist sorcerers of Asiatic Russia charm it. It is not a far step from this to the idea of Extreme Unction as a Church rite, and from this idea and ancient practice it has undoubtedly sprung.

The anointing of the dead was a custom in use in Ancient Egypt, Greece and Rome, when they prepared their dead for the last rites. The Egyptians also oiled the head of the mummy, and the Romans poured perfumed oil over the ashes and the tomb. The Greeks placed in the tomb unguents for the use of the dead.

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As a ceremonial, application of unguents at puberty to both boys and girls is widespread, especially in Australia and Africa, also at marriage ceremonies, as a preliminary to worship and the consecration of priests and king, which last is somewhat rare outside the sphere of Semitic or Hebrew tradition, but well exemplified in Egyptian, Aztec and Hindu literary or monumental history.

The anointing of kings and priests combines several principles and is not to be explained along one line of development. In the first place, it is of the festal dress, essenial to the occasion ; secondly there are the various ideas connected with consecration—the transmission of sanctity, power and new life, on the one hand, and, on the other, the "hedging" of a dedicated person with sacredness, for his protection and the performance of his office.

The Greeks and Romans washed, anointed, and garlanded their sacred stones, and the same is done to-day by the Malays and some East Indian islanders, the idea evidently being a kind of communion with the Deity by anointing the sacred symbol in the elementary stage by conferring sanctity or receiving it.

In its latest development, anointing passes into a theological metaphor of quasi-doctrinal import. Spiritual unction carries with it from the ethical-religious plane the various gifts of consecration, leaving in its course such traces of mysticism as the "White Ointment of the Tree of Life" found in the baptismal formula of the Ophites, a Gnostic sect.

India in particular is the home of unguent and anointing, which is done in different social and religious celebrations, by Brahmans and Buddhists alike. Magical unguents are still used as means to procure love and to prevent or cure evil or disease, and are frequently strengthened and assisted by the chanting of mantras which are alleged to give potency. On the dark side of this subject we have the traditional and reputed witch ointments for the devotees of the Dark Powers.

With the Jews, anointing was common in the personal and religious aspects. The kings were anointed from the earliest times for consecration, and in the case of Jacob pouring oil on the stone at Bethel we have a comparison with the Greek and Roman practice.

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The prevalence of a uniform custom among different branches of the human family, while it points to their original unity, is a sign also of a single esoteric import underlying the varying ritual details which now symbolise it differently in different countries.

## NOT INSTITUTED BY CHRIST.

At present the number of sacraments to be observed by the Christians is fixed to be seven and it is believed that this number was ordained by Christ himself. R. Lissan opines on this point as follows:—

In the Church declaration that the seven sacraments were instituted by Jesus it is interesting to quote the following from F. W. Puller. *Anointing the Sick*, ( London, 1904 ), p. 251 : "It was not, I believe, until twenty-six or twenty-seven years after St. Otta's first preaching in Pomerania ( *circa* A. D. 1142 ) that the theory that there were exactly seven sacraments was devised. During that interval, Gratians's epoch-making book, the *Decretum*, had come out in Bologna, with *no* trace in it of the septenary number of the sacraments. At last, in A. D. 1151, or thereabouts, two important books appeared, one in Rome and one in Paris, both bearing the same title. I refer to the *sentences* of Gardinal Rolandus ( afterwards Pope Alexander III ) and the *sentences* of Peter Lomard. It is not quite clear to me whether Rolandus in his book meant to enumerate *seven* or *eight* sacraments" ; he discusses the sacraments at length, and on page 254 makes this important statement : "Whichever view is adopted ( eight or seven ), *it is clear that this Cardinal, who eight years afterwards became one of the greatest of the Popes, was wholly unconscious, in the year* 1151 A. D. *of any Apostolical traditions to the effect that Baptism, Confirmation, Eucharist, Penance, Orders, Matrimony and Unction constituted a group of seven mysteries, which alone have the right to be regarded as the true and proper Sacraments of the New Law.*

For five hundred years the *Sentences* of Peter Lombard held their place as the leading manual of theology in the Latin Church. The greatest of the continental schoolmen, St. Thomes, Tt. Bonavents, and countless others, chose to put on record their theological teaching by commenting in writing on the 'Master of the *Sentences*,' as Peter Lombard was

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called.....My belief is that he was the first to group these seven (sacraments) together and to exclude all others, and to apply to these seven only the title of sacrament. At the time he published his book, no one could have foreseen that his determination was going to prevail in the way it did (p. 255). His enumeration of tho sacraments was merely one among many, all of which differed from him. There was no tradition. It was pure novelty. Nevertheless, that his book became the rccognized theological handbook in all the universities, colleges, and monasteries of the Latin Church was the cause of his doctrine about the sacraments and about their number being spread far and wide."

Four hundred years afterwards, by the Council of Trent, these seven sacraments were defined as being instituted by the Redeemer of mankind.

## VESTIGES OF A LOST HINDU TRIBE.

The following we cull from *the Modern Review*:—

A citadel which once was the home of possibly 1,000,000 persons lies unexplored in the heart of a tiger-infested jungle in Siam, according to Robert J. Casey, author and traveller. Casey believes he is the only white man to have seen this place and he feels that within its lofty halls there may lie an answer to the mystery of the Khmers, a Hindu tribe that flourished in Indo-China between the fifth and eleventh centuries and then disappeared.

He takes no credit for finding it, saying that had not the French archæologists working in that section discovered more then sixty deserted temples buried under luxuriant jungle growths, he would never have located the citadel.

Bamboo trees have almost entirely hidden the place, while the moat has become alive with huge crocodiles. It was the persence of these animals that kept him from attempting to get into the citadel itself.

"I am certain it must have housed 1,000,000, persons," he said. "In the temples that must be inside the walls there may still be the treasures

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of ancient centuries, and possibly there are more complete records of the civilzation these people developed. Even the mystery of their disappearance may be found."

Casey said the Khmers had been attacked and driven out of Indo-China by the Chams, a Siamese tribe that later suffered the same fate from other enemies. The Khmers, however, when they left that part of the world, disappeared.

The Khmers, he said, were originally a Hindu people, but when they settled in Siam they developed an indigenous civilization. Records of this have been found in the temples, Casey said, but the story of the people is still far from complete.

## ANTI-CHRISTIAN FEELING IN CHINA.

Sudhindra Bose, in an article which he has contributed to *The Modern, Review* discusses the psychology at the back of the wave, which has risen of late, of anti-Christian feeling in China. He says *inter alia*:—

The Chinese, as has been stated before, have the traditions of utmost religious tolerance. The earliest Catholic missionaries were not only received with hospitality, but were given honors at the court. The persent anti-Christian movement is not so much religious, as it is political One may also add that political intolerance of the present age was born in the Occident. It is an undeniable phenomenon of this time, and cannot be removed by the waving of a wand in the Orient.

The China of today is nationalistic. "China for the Chinese" is on every one's tongue. This nationalism is no longer an academic affair. It is aggressively pro-Chinese and vigorously anti-foreign. When necessary it practises non-co-operation with the foreigner, using such weapons as strikes, boycott, withdrawal of service and withdrawal of patronage from Christian missonaries. Practically all China—north and south, radicals, moderates and reactionaries—is in active agreement with this program of non-co-operation, which is born of nationalism. Somehow or other, the benighted Chinese

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are unable to reconcile the inhumanities and brabarities of the whiteman with his white Christianity. Say the Chinese in effect : "Let the whiteman be honest, be just, be human, or stay where he belongs and for ever hold his peace." John Chinaman is nationalistic. He sees in the non-co-operation philosophy the salvation of his country. He is in no mood to import evangelical devil-chasers form the Occident, which is a reeking nest of Christian imperialism. It is here that the dervishes of missionary religion rise in alarm.

The trouble in China cannot be put down to the perversity of the Chinese, and let go at that. One thing we need to get into our thinking is that there is an amazing amount of hypocrisy and perposterousness connected with the foreign expioitational domination as well as missionary work. The go-getting missionary is being definitely challenged because he is considered as the advance agent of of imperialism. There is vigour and bite in the challenge. 'The man of God' relies upon unequal reaties with special privileges, which are beyond the reach of the hinese law. "From being a heroic lonely enterprise" remarks Reverend dward Thompson of Oxford, "foreign missions have become praised and petted by imperialism." The high-powered rev. missionary is a forerunner of the Western imperialism, inasmuch as the preaching of the "Word of God" and other extra-curricular activites become a charming enterprise supported hy machine guns and poison gas of the Western powers. The Chinese would be blind if they did not see that foreign merchants, missionaries, and politicians all spell the same thing—foreign domination.

There are over 7,000 "shock troops of God" in Dhina. Many of superiority complex." Edward H. Hume, until recently President of Yale-in-China, states in an article in the *NewYork Times* that the missionaries enjoy together with all their fellow-nationals such privileges as the right of extra-territorial jurisdiction, exemption from taxation if he lives in a concession or an international settlement, lower tariff rates on

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goods he imports from abroad, and the right of refuge on the gunboats of his country.

In addition to all these, there are certain privileges accorded only to Christian missionaries, but not granted to their fellow-nationals, and are not guaranteed by treaty to the representatives of other religions, such as Buddhism and Mohammedanism. These Christian missionary privileges, enumerates Mr. Hume, "include the right of travel and residence in the interior, away from the so-called open ports, the right to purchase or perpetual lease of property in the interior, the right to protect Christian converts to be exempt from taxes levied for temple support."

Christianity, in the minds of the Chinese leaders, has thus become a foreign-protected religion. Why shouldn't the missionaries, they demand, depend solely on the freedom of conscience guaranteed to citizens under the Chinese Constitution? They insist that spiritual progress should be based upon spiritual, and not on military or naval forces.

## ARE MISSIONARIES EDUCATORS?

The claim advanced by Christian missionaries that they alone are the agency of spreading education in oriental countries is thus met by the writer:—

It is asserted that Christian missionaries are in China primarily to educate Chinese. A high falutin balderdash. Leaving out the Catholic educational institutions, which may not be considered Christian by certain Protestant sects, the Protestant higher educational institutions number 24 and their total enrolment in schools of all grades is just short of 300,000. What have the Chinese nationalists got to say against them?

It is maintained that the Christian school is a denationalizing force, tending to denature the patriotism of the students and making them "imperialistic running dogs", "foreign slaves". It minimizes, if not totally ignores, the importance of Chinese literature and culture, and over-emphasizes English language and foreign culture. Again, the contention is made that the Christian school is an agency whose major interest is to proselytize the younger generation. The Christian brand of education is incompatible with aggressive patriotism and nationalism. The self-respecting China must,

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therefore, protect itself against the insidious influence of the institution under foreign auspices.

Drastic measures have been taken to bring forgeign iustitutions, in name as well as in fact, under the government control. "These regulations", summarizes a writer in *Asia* magazine, "require that mission schools adopt the government curriculum standards, submit to government inspection, be managed by a board of directors of which the majority shall be Chinese, employ a Chinese persident and only such foreign staff as the directors shall request. There is to be no compulsory religious instruction, whether in church or in class room". There is a vast amount of wisdom embodied in these regulations. They were issued by the nationalist government for all missionary and private schools in Nationalist territory, but they are also substantially identical with those given out by the Peking government. Indeed, as far as the control of these institutions is concerned, there is no real difference of opinion among the rival governments in China. They have awakened, at long last, to what they feel a missionary menace.

Recent reports from China indicate that while a few missionary colleges put padlock on their doors, most of them have complied with the government terms and are now functioning. That was inevitable. Canton Christian College, now called Lingnman Univesity, Central Chiua University in Wuchang, any, and the University of Nankin have bowed to the government measures. Indeed, all but five of the seventeen leading Christian colleges have surrendered to the national pulse of China. The stiff-necked rebellious gentlemen of the cloth quote figures to prove that China is "benefited" by uncontrolled alien institutions. Theirs is an obtuse sense of decency. The "heathen Chinee," however, stands firmly by his guns and let the foreign intruders answer him with statistics. China will not be bluffed or bullied into the resignation of its rights and independence.

India may view the course of events in China with considerable interest and profit. India is swarming over with all those who choose to peddle what they call Christian religion and education. The country is pretty nearly overrun with them. What sort of control has the nation over them? The Indian tax-payers, who are overwhelmingly non-Christian, are required

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to pay 30 lakhs of rupees a year to support the Ecclesiastical Department which is Anglican. It is a monstrous injustice, a colossal wrong. If they cannot control this Department at present, they ought to have at least a deciding voice in the running of the foreign missionary institutions on which large sums of public money have been and are now being spent. A sober attempt to Indianise the teaching staff, or to adapt the foreign teaching of the missonary school to Indian national requirements has long been overdue. The educational system of a country should be, by every right and law of commonsense, an integral part of the national life.

## UNIVERSITIES AND POLITICS

Sir Michael Sadler, addressing the Indian Students' Union and Hostel, said :—

The more remote a University from control by the State, the less likely are its members to be restricted in the expression of their political views. But it is by no means the case that the State always encourages, still less is it true that it always requires, a University maintained by public money to give active support to the policy of the Government by voice or pen. A Government may bear the cost of maintaining the University, not in order to get a political advocate but because it regards learning and higher education as indispensable to national welfare and because national conditions in that particular case make it ( or at some earlier time have made it ) conveninent or necessary to maintain the University directly from State funds. But no Government would take it kindly if a University, maintained from funds under the direct control of the Government, opposed the policy of the Governmet on any crucial question. And if the Government were struggling, or considered itself to be struggling, against heavy attacks which threatened its existence, it would be more than human if it did not look to the University whose expenses it defrays to give to it moral and intellectual support. The classic example is the case of the German Universities during the thirty years before the War. The Prussian Govement was justly proud of the scientific eminence of the University which it maintained. In those parts of the field of learning and investigation which had no direct bearing on the political aims of the State, the Governm ent gave ( and felt great satisfaction in giving )complete intellectual

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freedom to the professors whom it had appointed. But, on matters of moment in political science it welcomed professorial support; it looked coldly on professors whose political opinions it distrusted; and it took steps through the Department of Higher Education to prevent the appointment of candidates who were thought likely to be critics or opponents of its policy.

And Further,

The view which I would submit for your considertion is that all Universities should encourage an open-minded study of the fundamental principles of politics but should, as institutions, be allowed to keep themselves free from entanglements with momentarily raging political controversies. Futher I would suggest that if a University is strong enough to stand the battering waves of stupid misunderstanding, it should be generous in allowing individual members of its society to express, in speech and writing, their sincere convictions on controversial subjects, relying on their good sense, and on their sense of obligation to the corporate society of which they are members, to restrain them from unworthy partisanship and from impropriety in self-expression. Thirdly, I would add that, even in great emergencies when strong conviction feels that silence would be cowardly, activity in political affairs should be kept strictly subordinate to the full fischarge of the other duties which in a learned society devolve both upon he old and the young.

Concluding, the learned lecturer delivered himself thus:—

To sum up: Politics play so great a part in life that places of education which prepare young men and women for life cannot be isolated from politics. Every Universty has always been the scene of political discussion. The hardest questions of belief and duty both in religon and in politics cannot be evaded by old or young in any centre of of sound learning. Political philosophy and its applications have been inseparable from University training from the days of Socrates, Plato and Aristotle to those of Treitschke, Henry Sidgwick and Woodrow Wilson. To think and talk about politics during undergraduate days has for centuries been part of the training of those destined to lead in the public affairs of their country.

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But the first duty of a University and of all those who work in it is to get at the truth. To hear both sides, to be candid and fair-minded, to shun (except in debate) the spirit of party, are primary obligations on those who teach and learn in it. But if the conditions of life in a country are unhealthy, political talk may become feverish and unbalanced. In such circumstances University teachers and students are under especial obligation to set an example of steadiness in judgment and, if after patient thought conscience constrains them, of courage in standing up for what at the moment may be the unpopular side.

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# REVIEWS AND NOTICES

*A Pilgrim's Faith. By T. L. Vaswani. Published by Ganesh and Co., Madras. Price As. 8*

Here we have a revelation of the inner life of Sadhu Vaswani. We get a glimpse of the fine feelings of his magnanimous heart in which love of God and love of man are beautifully blended. The present state of humanity with all its sins and sufferings is piteous and heart-rending. He weeps over it but he keeps his faith in God intact, and it is this marvellous faith which supports him and inspires him in his noble efforts to bring the kingdom of Heaven upon earth.

*The Spirit of Hindu Culture. By T. L. Vaswani. Published by Ganesh and Co., Madras. Price As 8.*

This booklet contains the Convocation address delivered to the Gurukula graduates by T. L. Vaswani on the occasion of the last Gurukula anniversary. It is an able exposition of the aims and ideals that Gurukula stands for and contains an earnest exhortation to the youth of the country to build up their character in accordance with the exalted teachings of the ancient Hindu scriptures, so that they may become fit servants of humanity.

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*Shri Rama Krishna. By T. L. Vaswani. Price As. 4.*

A beautiful little book that serves a very useful purpose. It introduces Paramahansa Ramakrishna to the busy man who cannot spare time to read the fuller and charming 'Life of Ramakrishna, published by the Ramakrishna mission. This brief sketch of the life and sayings of the great saint is really very inspiring and elevating and young men who are dazzled by the glamour of western civilization and develop materialistic and atheistic tendencies would do well to peruse its pages and revive their spiritual self.

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# EDITORIAL REFLECTIONS

## ORIGINAL BUDDHISM A POSITIVE DOCTRINE

Buddhism, as taught in the scholastic canons, appears to be a negative doctrine denying the existence of a permanent *Atma*, that may serve as a never-changing background for the passing phases of consciousness. Modern psychology, too, refuses to assume a being, commonly called *soul*, or the subject that experiences all mental phenomena. Mrs. Rhys Davids who has made a speical study of Buddhism expresses in the current issue of the Hibbert Journal the opinion that the original teaching of the Master in this regard was the opposite of what later adaptation has made it.

One of the pioneers of Pali Buddhism wrote over thirty years ago; "The more we try to remove the difficulties" (*i.e.* in accounting for certain doctrines), "the more we are driven to the suspicion that original Buddhism was not exactly that of the canonical books."[1] This conclusion is still not accepted as it should be. According to early Sinhalese chronicles it was in Ceylon that the oral records of Buddhism were first written down at

1. Theodor Kern, *Indian Buddhism* p. 50.

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length, less than a century before our era, and hence centuries after the first teaching of the "Sakya" ( later, "Buddhist" ) religion. Thus it was, nay is, imagined that some yet more archaic recension of the Canon called the Three Pitakas may yet be found and the original gospel revealed, freed from the scholastic and monastic complexities through and under which it is now presented.

The Sakyan Teacher appears to the writer to have differed from former thinkers in considering the *Atma* as subject to the influence of his or her moral life. Every act of his or hers, be it mental, vocal or practical, affected its future destiny. It made him or her what he or she became. In this sense the *Atma* was not unchangeable. Sankhyan philosophers who preceded him gave out wordly life as simply an illusion, which had no real bearing on the conditon of the soul.

I come to the chief instance of this artificial growth. It is the evolution of what, in Buddhist monastic teaching, came to be the dogma of "an-atta," or denial of the spiritual "man" as existing in a real, ultimate sense. Now in the sayings ascribed to the first days of Gotama the Sakyan's mission, we find advice given *to seek that spiritual man*, and the *caveat* : the body is not the "man" ; the mind is not the "man."

It should be noted that in India, then and now the man ( *purusa* ) and the "self" ( *atman, atta* ) were equivalents, and both represented what we express by spirit or soul. Thus the Teacher, known to be "psychically" gifted, when asked as to knowledge of a thieving woman, replies with dignity: "Were it not better, gentlemen, that you should be seeking not the woman but 'the man' ?" (the "rectified" text has "self," which misses the point.[1] It will be said that *I* am "rectifying." So I am ; but I am digging for an original mandate that was worthy and true, before it was twisted into that religious absurdity—a negative gospel.

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1. The translators ( *S.B.E. Vinaya texts*, I., p. 117 ) miss the point still more.

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As to the cited warning of the Teacher : this, which is expanded into a little talk entitled the "Not-man-featuring Discourse," must have referred originally to a new and growing vogue in the midst of which "Buddhism," more rightly, the Sakyan mission, entered on its upward way. This was the Sankhyan teaching of the preceding generation, secular, non-Brahman, to this effect, that since the "man" was not only not his body, but also not his mind, the mind could, no less than the body, be analysed, and thus considered apart from the "man" The "man" *sui generis* could not be analytically contemplated ; the mind could. This proved an absorbing study, making itself felt, as certain Upanishads show, in Brahman teaching long before it became, in later Upanishads, formally adopted and commended.

Thus, perhaps three centuries before Aristotle, psychology may be said to have begun in India. In Buddhism, albeit in no way inherent in its mandate, psychology proved a powerful leaven from the outset. There is a Sankhyan tag : "This [ viz,, mind ] is not the I, not of me, not the Man of me," in the discourse cited. It often recurs. Clearly the new Sakyan teachers knew this novel way of mental analysis and appreciated it, though not as did their successors.

Those successors changed the teaching largely through their over-appreciation of the Sankhyan mental analysis.

The Sakyan founder's new and original word was, that for each man salvation is to be won mainly, fundamentally in the *life* he chooses of deed, word and thought. This is no matter of earth only but a very long progress through the worlds. Life was figured by a Road along which each wayfarer travels, choosing the better or the worse direction, wayfaring being the man's "becoming" the wortheir, the more he followed that inner Dhamma, or "ought," which we call conscience, but should call will. Now the wayfarer was not body, not mind ; both body and mind were changed and renewed at each new span of life, of new bodily and mental becoming. Man the wayfarer travelled on towards the Goal, the Consummation. And because as he *went*, so he *"became,"* the ideal differed from that of the Brahman, who saw in each man not merely—as indeed he was—the faint germ of That who may not yet be adequately conceived, but already the

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very THAT who is ineffable : " That thou *art* !" As such, he *was*, he did not *become*.

That the master did believe in a permanent soul is apparent from his own sayings. That the inner man was simply a stream of transient ideas or states was a doctrine later formulated.

The true inference from the Teacher's warning is not what is supposed. It is that the *new word* of the mission was not, at least at first, an account of man's nature ; and, further, that the accepted ideas about that nature *needed* a deeper, truer "seeking" : "Ought you not rather to be seeking the 'Man' ? " The founder himself did so seek ; and what he found was immanent Deity—the reality, the very Man. In his teaching the Vedic term for code or law, *dharma*, took on an inwardness, an immanence, akin to St Paul's "law of my mind" ( *tou noos mou* )—an Indian would have said "law of Me.' It was by no outward code or prescribed rite, of which Brahman teaching was so overfull, that man became the better ; it was by heeding the soul-dharma, the inner manresort (*atta-dhamma, atta-sarana*):[1] the alter fire of salvation burning ever within the very self ( *ajjhattika* ) [2] —that the wayfarer chose aright.

Strange it is that the specially *religious* teachings ascribed to this Teacher, so straightly addressed to the very Me and Thee, should have become associated with a dogma that I am *not*, thou art *not*, in any real ultimate sense ! Whatever the rank or culture of the hearer, it is ever the "man" in the hearer who is spoken to by the "man" in the teacher. Never is there a sign that he is speaking to what he believes to be just a complex of conscious statess Noteworthy ( and much overlooked by writers ) is the saying concerning the judgement on each individual, at death of the earth-body, by the Watchers ( Yama ) on the other side. Here at least a positive doctrine of the "soul," if it exists, should emerge. It does, The "man" comes over. The man is charged. The man is told : Not by your mother or father or another have you been thus and thus. By *you*, yea, by *you* has this been done ; by it will *you* be judged ;

It is often said : This is popular gospel ; there was a hidden meaning, deeper than that of conventional word-usage, for the more advanced. So they came to say. But we first read of it as a valid distinction in a book dated some five centuries after the utterance of the Sakyan gospel. Four

1. One of the last earnest injunctions of the aged founder.
2. Here he contrasts his position with the Braman's external rites.

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centuries later still, the written Commentaries parade it. But the founder, in his last words, is shown very earnestly repudiating that dual way of teaching. "I make no inner, no outer in my teaching of dhamma. Not there have I the teacher-fist about things ( closed or open ) !"

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## MISS MAYO'S BOLD MISSTATEMENTS

### IN THE TEETH OF HIGH COURT JUDGMENT

"On pages 294–5 of her book "Mother India" Miss Mayo says :

"On February 4, 1921 ( sic ), a body of National volunteers, followed by a mob whom their anti-Government propaganda had inflamed, attacked the little police station at Chauri chaura, within which were assembled some twenty-one police constables and village watchmen, the common guardians of the rural peace. The Peasantry and the volunteers, numbering altogether some three thousand men, surrounded the police-station, shot a few of its inmates dead, wounded the rest, collected the wounded into a heap, poured oil over them, and fried them alive."

If one reads up the Allahabad High Court judgment of this case, "Criminal Appeal No. 51 of 1925 dated 30th April, carefully, one nowhere meets with the fiction that the crowd had any fire-arms or shot at the police, but on the other hand it was the police, who fired at the crowd. In fact such a thing was never put forth anywhere, not to say believed, by any body. The crowd killed the policemen with sticks etc. But never with firearms. As to the frying alive of any policeman, the judgment, above referred to, has the following passage on page 3 of this official document. "Attempts were made to dispose of the corpses by flinging them into the burning buildings, and it is to be hoped rather than concluded with any certainty, that no bodies in which life was not utterly extinct were thus disposed of." Now, had there been the least evidence as to any policeman having been fried alive, the learned judges would not have neglected to note it.

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Now the question arises where did Miss Mayo get her "facts" above mentioned, when there is no trace of them in the Government documents which on the very face of it contradict her ? Was it her morbid imagination or the ill-will which she for some reason or other nurses against poor Mother India that made her make such bold misstatements in the very teeth of official documents ? And if she is capable of doing so in the face of such well-established facts in Government records, what is she not capable of doing to falsify truth where there is no such thing to contradict her one way or the other ?

Her carelessness is evidenced by placing the incident in 1921 while it took place in 1922 February. But this slip of her pen can by no means be an explanation of her utter contradiction of official judgment.

It is strange that neither Mr. Iyer nor Lala Lajpatrai have brought to light the above facts.

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# THE PROPOSED CONSTITUTION.

A few days hence, the constitution drafted by the Nehru Committee to be the basis of full responsible Government in India will be before the All-parties Conference which is to meet shortly at lucknow. Hitherto the draft has been the recepient of blessings at the hands of all Indians whose opinion matters in the political affairs of India. Even those who have in some minor details differed from the authors of what has been rightly considered to be a monumental document have given it their approval on the whole. The Committee begin by stating that the Dominion status is the minimum which can satisfy even those who are moderates of moderates among those who have appointed them to this important task. Some there are who contemplate severing all

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connection with the British Empire, while of such as will acquiesce in the acceptance of anything less then what mesure of independence is enjoyed by the Dominions there is none among the representatives of the various political organisations of India. Whether dominion status satisfies the conditions of full responsible government, which latter has been recognised to be the goal of the political development of India, has been discussed by the writers, and the significance of the word 'dominion status, elucidated on the authority of political writers of recognised eminence. The prevarication of reactionaries, from Haley downwards to the effect that the responsible government promised to India was some thing different from what in political literature this word signifies has been ably met. The opinion of Professor Keith has been quoted to show that by becoming member of the British Commonwealth India will be an equal partner with other co-members, including even England, with whom the common tie of allegiance to the Crown alone will bind her. Thus understood, dominion status is unreservedly acceptable to the authors of the report.

They have drawn up a declaration of rights of citizens on the model of such declarations as form part of the Constitutions of the other dominions. They grant the right of use of all public roads and wells to all citizens without distinction, provided simply that such use does not tend to the breach either of the public peace or of public morality. Public schools, too, are to be open to the children of all classes alike. Religious liberty is guaranteed, and in the observance of all customs and practices considered by any individual or set of individuals as sacred, all are free, subject of course to the condition that such freedom should not violate rules of public morality and peace.

The division of India into provinces will continue as at present till a new distribution has been made, as is already contem-

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plated to be made by the congress when feasible, on a cultural basis. The constition of Sindh into a separate province has, however been recommended as an immediate desideratum, provided that experts declare after examining her financial and economic condition that the new province will not be a burden on the central exchequer. Great pains have been taken to show that this demand, pressed at present by the Muslim inhabitants of Sindh and other parts, has been conceded on the grounds of justice alone. Why make haste in doing this small bit of justice, while the same called for on a larger scale in other parts of the country has been deferred to some more opportune occasion, is beyond the comprehension of laymen like us. The problem of redistribution of provinces is admittedly knotty and should, as we think, be considered, not in parcels, but at once and as a whole. The impartial writers of the report assure us that they have been guided by considerations of fairness alone. As between Hindus and Muslims, they must have been fair; their labcur to establish this thesis will have been wasted if we entertain a notion to the contrary. As between province and province—for of provinces requring redistribution on the basis accepted by the writers there are many—we do not see any attempt at fair-dealing, excepting, that the demand made by the Sindh Muslims which the latter base simply on communal motives, be recognised to be the special claim of Sindh to the precipitation of the contemplated measure in her case. To Muslim communalism no concession has been made ! Consiously of course, none at-all.

Each province will have its own House of Representatives. The right of voting for the election of members to this house, as also to the Central House of Representatives, will belong to every adult citizen, male or female. Members will be returned to the Senate or the Upper House of the the Central Legislature by the provincial houses of representatives. Election will be ac-

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cording to the Hare System. Every group of 100 voters will be entitled to return a member. The lowest number of representatives in a provincial lengislature will be 100. Electorates will be common for all communities. In all provinces except Bengal and the Punjab, where the majority of the population is Mohammedan, minorities will have a mumber of seats, proportionate to their number in the population, reserved for them. This concession will not bar their participation in the general election, too. They may, if they can, get members of their community returned in addition to the communal quota allotted to them. The Hindus in the N. W. F. and Beluchistan will also have seats similarly reserved for them. Why exception in this respect has been made in the case of Bengal and the Punjab is not clear. That the Hindus—in which term we include as the Sikhs—do not demand reservation of seats in these provinces is the obvious reason. Their opposition, as we understand it, is to the system of reservation of communal seats as such. Many pages in the report are devoted to demonstrating on the basis of facts and figures that Muhammadans in these provinces will be gainers—not at all losers—by the abolition of communal electorates. Districts have been pointed out, whence, if the election be guided by communal considerations, there is dead certainty of Muhammadan members being returned. What reflection does this laboured assurance make on the political attitude and cultural condition of the politically-minded Muhammadans? Even in provinces where they are in a decided majority, they are in need of special guarantees of political dominance. Could want of self-confidence in matters political go futher? Could confession of inability to stand on their own legs be more clear and more shameful? We rue not the granting of speical concessions to our fellow-countrymen, if these will make them walk abreast with the rest of the country along the path of political liberation. What we heartily deplore is that these guarantees are a sign of the unmistak-

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able fact that our Muslim brethren are making themselves a drag on the political progress of the country. Their very want of self-reliance, of which these assurances are a self-evident index, are in the eyes of opponents, a confession that the provinces where such misgivings and hesitancies rule are not fit for independent administration. Shall we accept this conclusion ? Capacity for Swarajya does imply confidence on the part of the majority community not only in its own capability of shifting for itself but also in its ability to keep the minority communities satisfied under its dominance.

Each province will be under a governor whom the king will appoint. The viceroy too will be appointed by the King. Actual administration will be in the hands of the Prime Ministers, who will be appointed by the Vicroy for the central, and by the Governors for the provincial Governments. Other ministers will be chosen by the Prime Ministers themselves. The executive will be responsible to the legislature.

A Supreme court will be established for India.

The terms of treaties between the Crown and the Indian states will remain intact. Only, the agent of the crown will now be the national Government, instead of foreign bureaucracy.

The writers of the report deserve congratulations on the successful termination of their labours. With minor alterations in matters of detail, the Confrence, it is hoped, will give its sanction to the proposals of such eminent Indians, as Messrs. Nehru, Sapru, Ali Imam, etc., who are at once genunine nationalists and true representatives of the communites to which they belong.

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# THE GURUKULA SAMACHAR.

*Motto I*—By force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

*Motto II.*—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

**Parliament**—The annual session of the Gurukula Parliament was held from 19th to 21st August. In the unavoidable absence of Principal Ramadeva, Prof. Satyaketu Vidyalankar acted as speaker. After question-time Br. Vishnudatta the Prime-minister moved for the consideration of his 'Tariff Board Bill 1985.' He presented the bill with a learned and lucid speech lasting for 10 minutes. A discussion on the general principles of the bill followed in which many students and professors of the Gurukula took part. The opposition leader Br. Samarsingha had organised a strong party, but he did not object to the reference of the bill to a Select Committee. Next day, the Select Committee considered the bill in the minute details and recommended some very useful changes, that were incorporated into the bill by the Prime-minister. On 21st August, the report of the Select Committee was presented to the House and a detailed discussion on every clause eusued. With some important amendments the Bill was pssed with a majority of ten. Br. Sinheshwar, the deputy leader of the opposition-party was awarded the first medal for the best speaker. The Parliamentany behaviour of Br. Purnachandra was much admired, and he also was given a medal. The session of the Parliament was very successful and the students were much benefitted by the serious and learned discussion, to participate in which they had been preparing night and day for months.

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**University Lectures**—Pandit Budhadeva Vidyalankar, the celebrted Vedic scholar of Arya Samaj was especially invited by the Gurukula authorities to deliver a series of lectures on the Satapatha Brahman of Yajurveda. He stayed in the Gurukula for nearly one month and delivered five lectures. It is needless to say anything about the deep and vast scholarship of the Pandit. He is a shining star in the firmament of Arya Samaj and it was really a privilege for the Gurukula students to come in contact with him so closely. He not only gave a thoroughly original discourse on a difficult and hitherto unexplored subject, but also inspired the students with a truly Brahminlike quest after knowledge. The authorities have decided to publish his lectures in book form.

**Pandit Bhimasen**— Pandit Bhimasen Vidyalankar is shortly leaving India, for higher studies in the Universities of Europe. He spent a month in the Gurukula for collection of the material for his Doctorate thesis, and for enjoying some days in his alma-mater. The college-union requested the learned Pandit to benefit the students by his varied experiences in the field of Journalism. He gave a very interesting and useful lecture in which he described the present state of Journalism in the principal languages of the world. He enjoyed his stay in the Gurukula very much and was given a hearty send-off.

**Vacation**— The summer vacation has begun from the 28th of August. Before the close of the College session, a feast was arranged on behalf of the staff, in which all the students, Professors and graduates of the Gurukula were invited. At the end of the feast Principal Vishwanath Vidyalankar thanked the guests of the evening on behalf of the staff. The function was a great success.

A party of the students has proceeded to Kashmir. Another party is going to Simla. Many students and Professors have left for their homes. The primary classes will spend their vacation in Landsdown, a healthy summer-resort.

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